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A
DECLARATION
And
RESOLUTION

Of the
Lords and Commons Assem-
bled in PARLIAMENT.

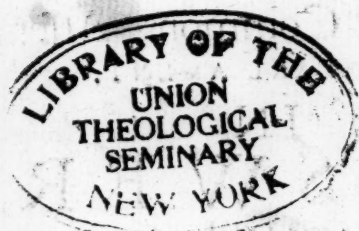
IN
ANSWER
to the *Scotts* Declaration.

Wherein is set forth the true
Zeale and Affection betwixt both King-
domes, for the Reformation of Church-
Government.

Ordered by the Lords and Commons in Parliaments
that this Declaration be forthwith Printed and
published,

Hen. Eljing, Ckr. Park D. Com.

Septemb. 23. London Printed for *John Wright.*



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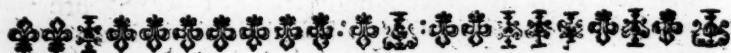
A Declaration and Resolution of the
Lords and Commons in PARLIAMENT.
In answer to the Scots Declaration.

THe Lords and Commons in Parliament have with approbation and thanks, received from the Commissioners of the Kingdome of *Scotland*, a clear Manifestation of the respect which the Lords of His Majesties Secret Counsell for that Realm doe bear to the welfare and peace of this Kingdom, in the expression of their Affections wherein they were pleased to second the desires of the Generall Assembly of that Church for Unity in Religion, and Uniformity in Church Government in His Majesties three Kingdoms: And having often had that matter in debate, and our most serious consideration; the Christian Advice of that reverend Assembly, and the grave Councell of that Honourable Table concurring with our own Judgment, and Experience of the manifold mischiefs and distractions which the Government of the Prelacie of this Kingdom hath in all times and ages produced in this Church and State, have moved us to bring our resolution to a more speedy maturity and conclusion; wherein, as we have satisfied our own Reason, so we hope we shall satisfy the loving and Christian desires of our Brethren of *Scotland*; Although we know that hereby we shall exceedingly irritate that opposite and malignant partie who will bend all their Invention and force to interrupt this work, and to ruine and destroy us in the undertaking of it.

And we desire their Lordships to consider that the party which hath now incens'd and arm'd His Majesty against us and His other faithfull Subiects in this Kingdom, is the very same which not long since upon the very same designe of rooting out the Reformed Religion, did endeavour to begin that tragedy in *Scotland*; which, whensoever it shall be perfected in either Nation, will easily be accomplished in the other; Religion being the Band and Foundation of the safety and happinesse of both. And as we resolve, according to the nationall command betwixt the two Kingdoms, to be carefull of the peace of *Scotland* as of our own, so we doubt not but their Lordships and the Nation of *Scotland* will be carefull to expresse their brotherly kindnesse to us, and prudent care of themselves, by restrayning the evill affected amongst them, that they may not foment our troubles; and by all clear wayes, according to the Articles ratified in the Parliaments of both Kingdomes, to maintaine the Peace & Amity betwixt the two Nations, and to restrain the mischievous attempts & practises of those who are enemies to both, that so, through Gods blessing, we may mutually rejoyce in one anothers happinesse, and yeeld his Majesty such a faithfull subjection, as may be honourable to himselfe, comfortable to his people, advantageous to the Professors of the reformed Religion in other parts beyond the seas.



Wee





VVE the Lords and Commons in Parliament assembled, having with much contentment perused the brotherly and Christian Answer, which the Generall Assembly of the Church of *Scotland* have made unto the Declaration formerly sent unto them from us; And finding therein great expressions of love to this Church and Kingdome, and of prudence and faithfulness in propounding those things which may conduce to a more close and firme union of the two Churches and Nations of *England* and *Scotland*, in preserving and maintaining the truth and purity of the Reformed Religion not onely against Popery, but against all other superstitious Sects and Innovations whatsoever; Have thereupon resumed into our consideration and care, the matters concerning the Reformation of Church government and discipline, which we have often had in consultation and debate since the beginning of this Parliament: And ever made it our chiefest ayme, though we have been frequently interrupted; and powerfully opposed in the prosecution and accomplishment of it.

And however we continue still in the storme and conflict, finding small abatement of difficulty, and much increase of Malignity and perverseness in the opposition, wherewith this great and necessary worke of Reformation is incountred; Yet we heartily thanke God and rejoyce with our Brethren of *Scotland*, for that Peace, Liberty, and preservation which God hath afforded them, taking it as a pledge and earnest of the like mercy intended to us in his good time, and hoping that he will not onely free us from the most greivous and destructive miseries and calamities of a Civill War, but graciously perfect our designs and endeavours of a full Reformation in all matters appertaining to Religion, which as it is the greatest honour and service which God receives from his people, so we acknowledge with our Brethren that it is the surest foundation of glory, strength, and happiness, which he bestowes upon any Nation.

The manifold obstructions and impediments which we have met with in seeking this great blessing, doe give to us and all Gods People, great cause of griefe, and workes in us an earnest longing for the removal of them: yet knowing that all the wonderfull workes of God in this kind have bene brought to perfection, through many oppositions and seeming impossibilitie, that so the conclusion might be more glorious his divine Majesty, and comfortable to his children, we cannot but in humility and submission expect the like issue of our wrestling.

ling, and striving with that fierce and peremptory opposition which hath beene framed, and acted against us by the subtil and busie engines of Satan, the most pestilent incendiaries among us the Jesuits from abroad, a virulent and discontented party at home, consisting of the Prelaticall Clergy, Atheisticall projectors against Religion, prophane and sensuall self-lovers, heightened and inflamed against us, with a spirit of malignity beyond the example of former times: wherein we have had manifold occasions to discern both our owne weaknesse, and imperfections, and the divine mercy and goodnesse, and to hope that God having upheld us so long beyond our owne strength and merit, will bring us through at last to the full accomplishment of his own praise, and of the joy of this and other Churches.

We acknowledge it an act of love to us, and of wisdom for the good of both Churches, for which we are thankfull both to God and them, that our Brethren of Scotland have bestowed their serious thoughts and earnest desires for Unity of Religion; That in all his Majesties Dominions, there might be one Confession of Faith, one directory of worship, one publique Catechisme, and one forme of Church-Government. And although it will hardly be obtained punctually and exactly, unlesse some way might be found for a mutuall Communication, and conjunction of Councell, and debate in framing that one forme: yet both intending the same end, proceeding by the same rule of Gods Word, and guided by the same Spirit, wee hope by Gods assistance to be so directed, that we may cast out whatsoever is offensive to God, or justly displeasing to any Neighbour Church; and so far agree with our Brethren of Scotland, and other reformed Churches, in all substantiall parts of Doctrine, Worship and Discipline, that both we and they may enjoy those advantages and conveniences which are mentioned by them, in this their answer, in the more strict union of both Kingdomes, more safe, easy, and comfortable Government of his Majesty, and both to himselfe and people more free Communion in all holy exercises and duties of worship, more constant security of Religion, against the bloody practices of Papists, and deceitfull errors of other sectaries, and more profitable use of the Ministry, for the compassing and attaining whereof, we intend to use the labour and advice of an Assembly of godly learned Divines, for the conveneing of whom, a Bill hath already past both Houses, which had taken effect long since, if we could have obtained his Majesties Royall consent thereunto. All which considered, we acknowledge the faithfull and affectionate expressions of our Brethren, in wishing and desiring

ring this great advantage for us, doth fully deserve those thanks which we have formerly expressed, and no whit stand in need of that Apology which they are pleased to make.

The maine cause which hitherto hath deprived us of these, and other great advantages, which we might have by a more close Union with the Church of *Scotland*, and other reformed Churches, is the government by Bishops, which to strengthen it selfe hath produced many other differences in discipline and ceremonies betwixt them and us, and is apt to worke in the minds of those who are the approvers and defenders of it, such a a disesteem and opposition to those Churches, as makes us desperate of that most beneficiall and desirable conjunction with them, untill this great impediment bee removed: whereupon we have entred into a serious consideration, what good we have received from this government by Bishops, which may countervaile such a losse and inconvenience, and we are so far from apprehending any satisfaction herein, that we plainly perceive it a cause of many other calamities, dangers, and intollerable burdens, being a disservice to God, by arrogating to themselves a preheminance and power which he hath not given them, by prophaning the purity of his ordinances, with the mixture of their owne injunctions, by withstanding the frequent and powerfull Preaching of the Gospell, that so their usurped authority might receive more easily admittance into the ignorant and misguided consciences of men, by corrupting the Ministry with Pride, Ambition, Covetousnesse, Idlenesse and Luxurie, by suppressing the spirituall power and efficacy of Religion, and turning it into formality and Pompe, by inclining to Popery, the principles thereof being sutable to this government, and contrary to those principles which were the first grounds of Reformation, We likewise finde it most pernicious to the civill state and common wealth in that the Bishops have ever beene active to infuse into our Kings such Tennents and positions, as are contrary to the fundamentall lawes of the Kingdome, and apt to introduce Tyranny, and an arbitrary power over the lives, liberties, and propriety of the subjects, and that they have bin forward to incite the King against his people, and by force of armes to constrain them to submit to such an arbitrary government, and by unlawfull contribution of money to assist his Majesty in making war upon his Subjects, whereof there are many evidences both in those preparations which not long since were made to invade *Scotland*, and in the war now raised against the Parliament, and kingdom of *England*, and yet they have showne themselves so ambitious of Sovereignty, that they forbear not to maintaine in Sermons, and Printed Bookes, that the Kings Scepter ought to submit to

Across Rod, & the Mitre to be above the Sword, which argues in them an Antichristian spirit to exalt themselves above all that is called God & a d sign (when they have brought the Kingdom to be disposed at his pleasure) to subject his Majesty to their owne arbitrary censures that themselves may triumph in the bondage both of King and people.

Upon all which and many other reasons we doe declare, that this government by Archbishops, Bishops, their Chancellours, and Commissaries, Deanes, Deans and Chapters, Archdeacons, and other Ecclesiasticall Officers depending upon the Hierarchy, is evill and justly offensive and burdensome to the Kingdome, a great impediment to Reformation and growth of Religion, very prejudiciall to the state and government of this Kingdome: and that we are resolved that the same shall be taken away. And according to our former Declaration of the seventh of *February*, our purpose is to consult with godly and learned Divines that we may not onely remove this, but settle such a government, as may be most agreeable to Gods holy Word, most apt to procure and conserve the peace of the Church at home, and happy union with the Church of *Scotland*, and other reformed Churches abroad, and to establish the same by a law which we intend to frame for that purpose to be presented to his Majesty for his Royall assent. And in the meane timely humbly to beseech his Majesty that a Bill for the Assembly may be passed in time convenient for the meeting to be by the fifth of *November* next, the miserable estate of the Church and Kingdome not being able to endure any longer delay.

This being the resolution of both Houses of Parliament, we doe desire our Brethren of *Scotland* to concur with us in petitioning his Majesty, that his Royall authority may be applyed to the conservation of a firme unity betweene the two Kingdoms, and that they likewise will thinke good to send to the same Assembly some godly and learned Divines of that Church, whereby an uniformity in forme of Church government may be obtained; and thereby a more easie passage made to the setting of one Confession of faith, one Liturgy or directory of the publick worship, and one Catechisme in all three Kingdoms. Which we hope through Gods blessing will have such an effect in all his Maiesties dominions, as will much advance the honor & service of God, enlarge the greatnes, power, & glory of the King, confirm the peace, security, & prosperity of all his good subjects, make way to the relief & deliverance of the poor afflicted Churches abroad, & to the totall abolishing of the usurpation & tyranny of *Rome*, being the prime cause and fountain of all the miseries & calamities, the bloody massacres, outrages, cruelties, and bitter persecution of Gods people in all the Christian world for many Ages.

FINIS.

